

much that is fundamental quite unaltered. But he would be blind who could not see amongst the negroes of the Caribbean, and the native races of South America that Christian culture has created new ideals, has ameliorated manners and raised the standard of comfort quite apart from its spiritual effects. The same remark may be made of the converts whom Christian missions have gathered in other parts of the world. Those who become Christians develop a new set of sympathies : they become affiliated to the progressive societies of Europe, and are impelled to imitate them, whereas the adherents of other cults are opposed to Christian manners and customs by not unnatural feelings of loyalty to their creed. In Eastern Europe the progressiveness of Christian and the stagnation of Mohammedan peoples convincingly illustrates the effects of these feelings. The Bulgarians are racially akin to the Turks. They have profited very remarkably by their inclusion within the pale of Christian fellowship, although we may conclude from the incidents of the late Balkan war that, when culture is dissolved in the heat of conflict, there is little to choose in malignant ferocity between the followers of Mohammed and those of Christ.

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From the physical point of view, culture is working momentous changes in the conditions of human society. By subordinating the interests

of reproduction to those of intelligent activity
it is reducing the procreation of children, and actually threatens with extinction the most cultured classes of mankind. Amongst the poorest classes children are still born as plentifully as in Russia or India: but as the social scale rises, the birth-rate diminishes, until, in the uppermost